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INDIAN AFFAIRS:

REPORT OF THE COMMISSIONER AND APPENDIXES.

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GOVERNMENT PRINTING OFFICE.

1906.

able land is utilized, and the cultivated area produces only about one-third as large a crop as the land is capable of producing.

The Havasupai Indians are good workers, and are eagerly sought after by surrounding ranchmen; but their love for their canyon home prevents their remaining away very long at a time.

These Indians have a nice start of horses and derive quite a little income from their sale.

One young man was employed by a ranchman near the reservation for a period of two years, and when he returned he bought a small number of cattle, which he very carefully cares for and which are increasing rapidly. He recently bought 30 head of cattle to increase his herd. This has all been done by his own effort, and his personal effort and success are sure to be silent but effective instructions for this little band of Indians.

There is not, and so far as I can learn never has been, any missionary work done among this tribe.

The records in this office show that school was in session but a part of the school term of last year.

The children seem bright and active mentally and physically, and seem anxious for school.

W. H. HARRISON,
Superintendent and Physician.

REPORT OF SUPERINTENDENT OF MOQUI SCHOOL.

[Hopi and Navaho.]

KEAMS CANON, ARIZ., September 3, 1906.

The reservation is 60 miles square, a high plateau region of sand valleys and sand-rock hills and table-lands in the semiarid to arid regions of north-west Arizona. The grasses and herbs of the country are sufficient to maintain considerable flocks of sheep and goats, a few cattle, and ponies.

The population consists of about 2,000 each of Hopis and Navahos, the latter entirely surrounding the former. Each has virtues worthy of cultivation and vices meriting eradication. Two people could hardly have less in common than is characteristic of a race than these. In one "the vices lean to virtue's side," and in the other the virtues slant a little bit the other way. Geographical separation is now impracticable, but the greatest good of the Hopi would be to remove him and give him 5 acres of good, productive, irrigable land, with water for irrigation. This would enable him to live in luxury compared with what he knows now.

The Hopi is the "dry-farming" expert of the world and has been for untold ages. The land of his nativity furnishes ideal conditions for the production of certain crops by "dry farming," and the ages have taught him what crops and where to find the conditions. Under reasonable laws and customs he might live here in peace, so far as existence goes, for yet other ages, but his laws and customs are not natural or reasonable. Ages ago his lands were apportioned, not to the man, but to the clan or gens, and even the one gens may increase 100 per cent and another may decrease 75 per cent the law is as that of the Medes and Persians, and the allotment may not be changed. This is a source of unending discontent and quarreling because of trespassing, and will continue so until he is taught to make and obey laws that contain the elements of practical common sense. The superintendent must set these foolish customs aside, that all may have lands that are tillable by the methods possible. This leads to bad blood, insubordination, defiance, and in my case to actual conflict, in which the authority supposed to be possess by the agent or superintendent was trailed in the dust, where it still lies from lack of power to raise it, and the troubles go on growing and increasing and waxing great for a future-day settlement. Tho there was a series of differences between the dissatisfaction as to a land division (that was offensive to some unfriendlies) and the final conflict, the one proceeded directly and continuously from the other.

There is land enough for all the Hopis to exist as they are willing to exist, provided all the tillable land in reasonable distance of the villages is used; but it is the height of folly to allow land that can be used to lie idle because the gens to which it was once apportioned has dwindled below the need of it, while another gens has grown to a need of it. The agent must step in and re-

HAVASUPAI.

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quière that the man needing it use it, whatever the feelings of the gens and whatever the regard for the customs of his people the needy man may have. In such cases the agent must act with what justice and judgment he has; and the Indian Office and the Department will sustain him or the Government will yet be feeding these people. Three clans, the Mole, the Ant, and the Bonepile, have become extinct within the memory of living Hopis, and a fourth contains but 13 members, 11 of whom are men, tho the clanship passes thru the women. One of the two females is barren, and the other a schoolgirl, and far from a robust girl. A fifth that has dwindled below the numbers at the time of apportionment and now holds, and quarrels to hold, surplus lands is the Sun-forehead clan. There may be others of which I have not yet learned. I have taken this up in detail because it is of deep significance to the Hopi and his government by and with his consent. It indicates points where serious differences will arise and where even conflict may occur.

The Hopi's religion, ceremonies, dances, and other customs pertaining to his final and future salvation are, I maintain, not of political nature or of Government concern except as any of these may interfere with good citizenship. If the missionary wants to point another road to eternal salvation, all right, as long as the missionary attends to his own business without interfering with Government matters. When the Hopi quits the earth he goes beyond the jurisdiction of the United States and beyond Government concern, and may as well belong to the missionary as to another. The Government deals with him as present or prospective citizen, and while the best Christian is probably the best citizen, his religious belief and practise is sacred so long as it does not lead him to violate a reasonable standard of public morals or personal decency.

As a pastoral people the Hopi will need to change greatly to attain the success possible to them in their environment. For his perpetuation this change must be brought about with an approach to rapidity that will hurry the Hopi. Instruction, persuasion, pressure, and an occasional enforcement of authority will all need to be used. Arizona will some day in the present younger generation of Hopi become a State, and when it does there will be stock laws that will drive some 10,000 Navaho, now off the reservation, onto the reservations, and unless greater agricultural possibilities than now exist are developed the reservation now existing will not support the herds and flocks they will bring on with them. Crowding will result, and the Hopi is doomed to become a sufferer unless there is considerable advancement in his methods before that day.

The reservation is capable of producing more wealth from flocks of sheep and goats than anything else without immense outlay in water storage for irrigation purposes. I would be slow to recommend so large an expense as would be wise with a people capable of taking advantage of the accruing advantages and caring for the property thus created. There should by all means be continual expenditure in such amount as will get good results and continuously approach the best obtainable condition, and the people taught to prize and take care of the developments as made. The sheep and goats should be improved by the introduction of new and better blood. Some parts of the reservation will support considerable herds of cattle. But it matters not what species of live stock is grown, success in the undertaking demands that the stock have attention when it is needed, and this the Hopi can not give it with his present devotion to his ancestral ceremonies. The majority of these require from five to nine days' preparation by fasting or other seclusion in the kivas, and this means neglect of his stock for that length of time. And the worst feature of this lies in the fact that as he grows in wealth and influence with his people these duties increase, and his reduction to poverty is only a question of continued years. His love of property and increase is to be cultivated as well as his knowledge of the care of his stock.

I question if the world can produce a greater uniformity of poverty among so great a number of people of equal intelligence as the most devoted of the Hopi to their ceremonies, but a few have withdrawn to some distance and this raises the hope that others may. It is possible for them to become a well-to-do pastoral people if they can be made to devote themselves to it with reasonable assiduity. I say "made" and use the term advisedly. I respect the sincere religious beliefs of all men, but I can not bring myself to believe that all things earthly are a necessary sacrifice to the imaginary glories men are to enjoy beyond the grave; and then we will have eternity to grow in grace there and have only time to grow in usefulness here.

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that are not in accordance with the teachings of the fathers. These they have pleaded with me to break up, and there is wisdom in their desires. At heart they are a good people, they want to be kind, hospitable, and good. They are strong in their affections and will give from poverty to want to those whom they love; but to accomplish a purpose they have, within the life of men, sold their children into Mexican slavery. And the women, whom I believe, among the older, to be thoroly opposed to the school and all pertaining thereto, have sold their daughters to prostitution, contrary to the teachings of their faith, that they might get them out or keep them out of school. Old men tell me the marital relations have grown lax thru the actions of their women, and these old men plead with me to remedy the conditions. I have taken one step by telling them if a man and wife separate they must not remarry within six months, under penalty of arrest and punishment. I believe some good to have come of it. It is one thing that has some support from the people themselves, for their first marriage is a very formal affair, and the after marriages seem to be but, poorly provided for in their customs, in fact, are little better than mere convenience. I have known of but one to consent to marriage according to our customs, a former school boy, who, as far as I can learn, wanted to rid himself of a wife taken under Hopi customs. There has been no record kept of the Hopi marriages, and I question if such record is possible at present.

Taken as a whole I had here this year as good a corps of employees as we may hope to get here at one time, and notwithstanding that because of it being my first year here all of us have been under continual experiment upon the part of the Indians in the attempts to know what we would do and what we would not, there has been good work done, and good training in almost every direction. In the agency work along desirable lines, some progress has been made, especially with the Navaho in handling stock, and there has been some more gathering of hay and saving of corn stover than is reported heretofore. Some springs have been developed by the Indians under instructions and they show a considerable interest in the undertakings. To me the most gratifying piece of work has been the taking advantage of the natural reservoir site and at an expense of about \$50 storing water to an average depth of 3 feet over about 3 acres of land, and hereby discovering and demonstrating that that variety of soil will hold water, and indicating what is possible to us in other sections.

With one exception, the schools have been quite satisfactory. I permitted the experiment of winning the Hopi to all that is good by smiles and patting to go that I might learn therefrom; and I learn that there was neither bodily nor mental discipline in that school, and if pupils wanted to do school work they did it, and if they did not they left it undone. I was informed by the Inspector of the day schools that if anything was said to a delinquent that he or she did not like that was the last of that individual, and most of the individuals at the times of my visits carried the air of a boy with a chip on his shoulder. I have enough of that kind of work. If the school can not do reasonable work, both in instruction and mental discipline, it would better be abandoned and the funds used where, results of value can be obtained, or so reduced in numbers and expense that at least a few can derive some benefit.

I am fully aware that herein I have departed from the usual form of annual report in the service. I deem such departure warranted by the fact that I know the Office can judge better of my worth, or lack of it, by a frank statement of conditions and needs as I see these than by an extended statement of what I may have done, wanted to do, or attempted to do. I have faith in my ability to work to good results along lines of good citizenship, with the support of the Office, and without that no man may succeed. I have not one particle of sympathy with the idea of winning to the right way a man who is lawless from the standpoint of both our laws and the unwritten laws of his own people. The wilful wrongdoer may be reformed only when he is brought to a realization of the fact that it is to his personal interest to reform, and he is most readily taught this by paying the penalty of his wrongdoings. It is not as a mass that either the Hopis or Navahos need anything in the nature of severe measures, but there are individuals in both tribes that are just as mean as they know how to be—and that is saying all that can be said—and while I would not deal as harshly with these as with better informed individuals, if within my power I would deal with sufficient force to interest even these in another course of action. I can see no hope of reforming a housebreaker by giving him his own time to pay for the damage done at his own price. There are those whom I would call profest-outlaws, and these ought to be handled.

I have said little of the Navaho. He is a fine fellow, is in the lead, is doing well, and I am helping him. The worst of him went from here to military prison after the outrage on Superintendent Perry, and the effect has been just what was expected, and wholesome; a little more of such work would be just as wholesome with the worst of the other people.

Estimates for improving the flocks will be made the subject of another communication.

While in Colorado I had opportunities to study the methods of the juvenile court of the city of Denver. Finally met Judge Lindsay and got instruction from him as to the work and methods. These have now become world renowned. During the last half of the present fiscal year I have been trying these on the grown Indians who have been guilty of wrongdoing. I want to try these further before passing final judgment as to what may be expected from these methods among Indians. So far I am most favorably impressed in minor matters, but find that they were not productive of good in a case of horse stealing. I can not say that the horse thief was not entirely cured of that habit, but I can say that he has not been back to tell me of the cure, tho I have not heard of his stealing another horse; in fact, I have not heard of him nor from him since he promised to report the progress of his moral growth.

THEO. G. LEMMON, *Superintendent.*

REPORT OF SUPERINTENDENT IN CHARGE OF NAVAHO AGENCY.

FORT DEFIANCE, ARIZ., August 22, 1906.

The Navaho Agency is located at Fort Defiance, Ariz., 30 miles northwest of Gallup, N. Mex., which is the railroad and telegraphic station and with which the agency is connected by telephone line. The territory covers the south half of the Navaho Reservation, and something like 12,000 Indians belong to same.

The Navaho is energetic and is making marked progress. They secure employment at good wages wherever labor is needed. Payments by the Government have been made to the Indians during the year for labor, supplies furnished, etc., in sums as follows:

Transportation of supplies-----	\$4,901.04
Irregular labor-----	5,400.84
Beef for school and police-----	4,921.52
Coal and wood-----	3,066.11
Hay for subsistence of stock-----	2,061.94
Total-----	20,357.45

During the year they have derived in the neighborhood of \$1,000,000 from their sheep, goats, and cattle and the sale of blankets. Excellent blankets are being made, and the prices received for them and the wool have been good.

The grazing has been good, and the Indians have been giving their sheep better care, have had their lambs come at the proper season, and have saved nearly 100 per cent of them this year. The Government purchased last year 635 head of full-blood Ramboulette bucks, and these have been loaned at the proper time to the sheep owners. The improvement in the sheep and the mode of caring for them have caused the Navaho to advance rapidly financially.

Last year the Indians raised a good crop of corn, wheat, and melons and harvested a large quantity of excellent mountain hay, most of the hay being sold to the Government. Where the grasshoppers have not bothered, their crops will be good this season.

The sawmill, destroyed by fire in June, 1905, has been replaced by a new and better one. The mill was located at the foot of the mountains about 14 miles from the agency and in close proximity to a large body of nice timber, where the roads are good for bringing in logs, and sending manufactured lumber to agency, schools, and farmers' stations. The plant was in operation during the last six months of the year and cut 122,000 feet of lumber and 20,000 shingles. Most of the lumber and shingles have been used in making agency and school improvements. One white man and 4 Indians operate the plant.

During the year the roads have been improved, 4 bridges built, a few springs developed and wells sunk, and 3 sheep-dipping plants built. Said improvements

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